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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

THE COUNCIL POSTPONED.

We regret that the widespread excitement from yellow fever, and the consequent obstruction to travel, have made it impossible for the council called by Rev. M. T. Martin's church, to convene at the time appointed. We sincerely hoped that the council could meet at this early time, and put an end to much of the confusion which now prevails in our Baptist ranks. Well, we will possess ourselves in patience, and wait till the council can meet. We have labored hard to have such a council because we are sure it is the only way to dispose of the question which has brought on so much interest, excitement and harm. We are confident that no one is prepared to oppose that method of dealing with an accused minister of the gospel. It is, and has been, the practice among our people, from time immemorial, with now and then irregular and indefensible exceptions. The action of the State Convention did not, and does not, carry the sanction of the denomination in the State. It only aggravated the case in hand. Those who opposed it by vote, and those who were neutral, were by a large majority not in favor of letting Bro. Martin go untried and unchallenged, but they did not believe the Convention had any jurisdiction in the matter. We have no doubt that most of those, we really believe all, who were neutral, and who voted against the action of the Convention, will enter heartily into the council method of settling the Martin question. We are unwilling to believe that any large percent of those who voted in condemnation of Martin's doctrines are opposed to the council, but on the contrary, they will approve it.

The widespread confusion in our State does not arise from the fact that one wing of the denomination is in favor of Bro. Martin's going untried, while the other wing would have him put to silence, but the difference of opinion is to be sought in the other direction. The difference is, as to how to proceed in dealing with Martin. We have held, and shall continue so to hold, that there is only one way, and that is by a council. In this, we

are in agreement with the practice and belief of the denomination. There is no dispute as to the correctness of our contention in all ordinary cases, but in this special Martin case, it is said by some, there is no need of such a council. The reasons assigned are that he has been tried and deposed, and that is sufficient. All the churches should abide by the Waco trial. Our reply is: 1st. That admitting the Waco trial was all it should have been in deposing Bro. Martin from the ministry, he was afterwards restored to the ministry by a Baptist church, and the church which restored him was as sovereign and authoritative as the one which deposed him.

2nd. That he was recognized in Georgia by the leading churches, as a duly authorized Baptist minister, as is well known to all.

3rd. He has been so recognized in Mississippi, has been a member of our Convention every year as a Baptist minister; served on important committees; delivered the address before our Baptist Historical Society, as a Baptist minister; is a member of a regular Baptist church, and has been invited by between thirty-five and forty Baptist ministers in the State to hold meetings with them, all since his "Texas trouble." In view of these facts, THE RECORD contends that he is a duly accredited Baptist minister, and must therefore be dealt with as any other Baptist minister in case of a charge of heresy. We are not defending Martin, we are contending for a principle. We are grappling with a condition of things that are grave. We sincerely hope every brother invited to sit in that council, will be present, and we are truly glad to know that these are brethren, good and true, whose judgment the churches trust, and whose decision will go far in settling a question with our churches, which has been, from the contradictory representations, in cloudland to them. Such a council of brethren from the churches, will be representative, and their decision will carry weight, and we sincerely believe will be final. Such a council will be fair to Bro. Martin. He cannot say the brethren have dealt unfairly with him, or that they did not understand him. He will be allowed full time to expound and explain his system.

In order to still more simplify our machinery and prevent mistakes, the Columbus Association passed the following, which we think is timely and suggestive:

Whereas, The term *Home Missions*, is frequently misunderstood for *State Missions*; and, Whereas, Much confusion and much diversion of funds result therefrom; therefore be it

Resolved, That we recommend to the Southern Baptist Convention that they change the term from *Home to Domestic Missions*, or some other term suitable to distinguish that department of missions from others.

Imported Dec. Dinner Sets, \$7 to \$50.

W. G. Gasteel,
2016 Fourth Street.

CHRONICLES.

L. A. D.

One of the requests of our quarantine authorities was that there should be no public gatherings of over a dozen people. This applied to church services; so regular preaching and Sunday Schools were practically discontinued. The superintendent of 41st Avenue, Bro. E. D. Roberts, was on hand, however, and welcomed the scholars that came; giving them papers and letting them return to their homes. If as much was done at any other school it has not come to our knowledge. Possibly some small prayer meetings were held, but none have been reported.

Under these circumstances, it is doubtful whether there has been much public knowledge of God. Further, even in households, it is a question whether family worship has been religiously observed. Indeed, there are hundreds of Christian households where the scriptures are not steadily read, nor audible prayer ever uttered. It would seem that God was not in all their thoughts. Think of it—no prayer!

There is danger of teaching somewhere at home, in the Sunday School or from the pulpit. Possibly all are at fault. Sufficient attention is not given to training new converts; obligations are not impressed; nor encouragement in efforts to do duty extended. Indeed, our Sunday Schools are neglecting the use of the Bible, and allowing "helps" to supplant it, and the old plan of "memorizing" is almost a thing of the past. Our young people, moreover, are being drilled in constantly changing new music, generally of the lighter sort, and the hymns of our fathers are fast getting to be unknown.

Our churches are largely to blame; for they have failed to take hold of the training as they should and, therefore, suffer "drifting." Young people have been given nothing to do, and hence accepted work outside the churches. Other organizations find they have "gifts" and draw them thither; whereas, preachers, deacons and older laymen, might lead them into better fields. Too many of our laymen ignore their obligations and try to shift their responsibilities. What our young people need is leaders, not directors.

Every Baptist should be able to "give a reason of the hope that is in him." This he cannot do without a "knowledge of the truth"—God's Word, not "the doctrines of men." The Holy Spirit will enlighten the honest searcher of the scriptures. There is no mention of essentials and non-essentials therein; nor is one duty or requirement magnified to the neglect or overshadowing of another. It is "the gift of God" we seek—salvation; which we do not get but receive. Hence, works are not a means, but a result of salvation—"not of works, lest any man should boast."

These and other Bible doc-

trines should be instilled into the minds and hearts of our young people. How is it to be done, without special organizations, when the churches neglect their duty? Otherwise worldliness will capture the membership and we will soon have "a form of godliness, but denying the power thereof." Already leading ministers allow innovations and preach to the head rather than to the heart, and occasionally one leaves the fold for more "liberty," so-called. A return to plain gospel preaching is what we need, and house to house visitation, with personal labors, which we shall reap "if we faint not."

Speaking of young people, the Chronicler has failed to note the marriage of some of his Sunday school pupils of other days. Among these he would now mention Miss Alrita Hassell to Mr. D. H. Wood, of Chattanooga; Miss Ellen Buchanan to Mr. Neely, of Meridian, and Miss Mollie Miller, formerly of this city, to Mr. J. H. Payne, of Jackson, this State. Then he has interesting letters from Miss Mary E. Bachelor, now of Chattanooga, and Miss Iva Andrews, Fort Worth, Texas. As a late visitor he had the pleasure of meeting Miss J. L. Hewett, formerly of Natchez, now of Texas, and Mrs. Annie Ball Altjen, a native of this city, but now of Vicksburg.

Nothing gratifies the writer more than kind words from his remaining friends of bygone days, and cheering reports from the boys and girls of later years. In nearly all the cases he can rejoice that they are followers of Jesus. It is only a few years more that he can receive greetings here below. He hopes to see some ready to take up his mantle and do more and better work for the Master—for the opportunities are likely to be greater and equipments better than when he was a young man.

Among the many courtesies extended to the Chronicler, none was more highly appreciated than the kind and pressing invitation of Bro. Presley Mason to make his house our home if it became necessary or advisable to leave Meridian. There was a considerable exodus a week or two ago—not because the pestilence had appeared here, or was even near, but for fear if it should come friends in the country would bar their doors against all refugees. With not the slightest cause for alarm, some of our towns quarantined against our city, simply on false rumors and forbade persons with certificates of health from entering their lines, not excepting women and children.

Croakers live on evil prognostications. They see nothing but the bad, and bad resulting often from their senseless pratings. We cannot but think that they are a curse to any community—though some of them are otherwise good people. Meridian has had them from the beginning—prophesying always that "the town was going down," though going up from 500 population to over 15,000 and growing in every respect. Now they will insist that "fever is coming," or report it here, perhaps, to bolster their bragging. As praters they are a success, and as panic makers can do harm.

DR. NORMAN FOX.

Some time since we called attention in these columns to the fact that Dr. Norman Fox had said at the last Baptist Congress—at Nashville—that the Apostolic churches at Jerusalem and Antioch were more unlike each other than are the churches of the present prevailing denominations, including the Baptists. We thought that a most extraordinary statement for a Baptist to make, and so gave it to our readers as a specimen of the mistletoe or parasite that sometimes grow on the Baptist politic. It now turns out, as reported, that a little further scratching among the rubbish that goes to make up the vagaries of Dr. Fox's abnormally developed theological fullness, that he holds, or at least asserts, many other equally unbaptistic theories—that, for instance, the Lord's Supper was only a "common family meal," having no universal or ecclesiastical significance or importance whatever; that Baptist succession or continuity is a mere myth, a fantasy; that the Baptists of Holland were always sprinklers and never practiced immersion up to a recent date, and that baptism is scripturally valid when administered to a professed believer by any one, whomsoever it be, man, woman, child, angel or devil, independent of any recognition or authority by any Baptist church.

Now, in our judgement, he needs to say but one other thing that he may be fittingly and righteously positionized and doctrinally located, and that is, *I am not a Baptist*. Such a man is only a "derelict"—a water-logged and useless craft, drifting about in the wide ocean of human habits and across the lines or channels of current religious thought, greatly to the endangering of the true Christian commerce of the world. The remedy in such cases is the same as that applied to the derelicts of the sea—that is, to keep a sharp lookout for him, and be sure that you avoid him, and that you give no hospitality to his vagaries.

He may claim to be only indulging, as some others say and do, in a little foolhardy recklessness in an effort to show off his polemic agility, or much and many-sided learning. So far as we know, no emergency has ever yet arisen to require that any honest and candid man should resort to such equivocal and suspicious tactics. One thing is certain: that which such a man says on the wrong side, however weak, does far more mischief than all he afterwards may say on the right side, however strong. It is an everlasting fact that wrong impressions are more easily made than good ones, and often more difficult of removal.

DEAR BRO. HACKETT:—Please announce that the meeting of the Kosciusko Association has been indefinitely postponed on account of the yellow fever excitement. Due notice will be given of time of meeting.

Yours truly,
J. P. Brown, Mod.

MEXICO.

Her Commerce and Exchange.

By J. G. CHASTAIN.

The development of Mexico was long retarded and her commerce paralyzed by civil wars, unstable government, the want of security to the person and property of all classes of people, lack of facilities of public travel and transportation, and, finally, the ignorance of the outside world as to Mexico's marvelous undeveloped resources. Along all the above lines there has been a radical change, which is beginning to bear rich fruit both to the people and the country. It is no longer necessary to send a messenger 500 miles on horseback to carry a letter, or an equal distance to bring a wagon load of freight. The whole country is becoming netted

with telegraph lines and dotted with postoffices and schoolhouses. Mexico now has forty railroads, with nearly 7,000 miles of track. These roads are doing an enormous business, which is rapidly increasing. Not to speak of the several short lines soon to be built, even while I am writing, the surveyors and constructors, with companies of hands, are laying out or building four exceedingly important roads: from Chihuahua to the Pacific; from Mexico, City through the gold fields of Guerrero, also to the Pacific; the Pan-American road, designed ultimately to cross the Isthmus and connect North and South America; and the air line from Colleyville, Kans., via Brownsville, Texas, and Tampico to the Mexican capital. The Illinois Central railroad has arranged with the Mexico Gulf Steamship Company for a through and rapid freight service via New Orleans to all Mexican ports. St. Louis merchants are planning to build a special steamer to carry freight between that city and Mexico.

Tho' the commercial relations between the two sister republics are good and improving every year, they are still far from what they should be. In 1896 Mexico paid to the United States for corn \$3,000,000, for cotton \$2,000,000, for wool \$250,000, for tallow \$100,000. She imported from the United States, tobacco 2,000,000 pounds, butter 200,000 pounds, cotton 23,000,000 pounds. She imports from the United States every year more and more railroad supplies, cotton goods, hardware, machinery, lumber, hams and hogs. On the other hand, what does the United States buy from Mexico? Some eighteen months ago Mr. Chas. Davis, of Cincinnati, was sent to Mexico by the National Association of Manufacturers to cultivate the trade relations between the two countries. He showed from official custom-house reports that in 1895 the United States paid to Mexico for India rubber \$55,000, gums \$54,000, medical herbs and dye wood \$88,000, coffee \$6,000,000, tobacco \$13,000, textile grasses \$4,000, fruits and nuts \$117,000. This interchange of commodities between the two countries is a happy arrangement and should be encouraged. United States goods are popular in Mexico, not only because of their superior quality and cheapness, but the short time required to get what is ordered. A kind of Pan-American policy could easily be adopted, in which the trade, not only of Mexico, but also that of the South American republics, might be readily controlled by

our merchants. To do so, however, they must *develop* themselves—send competent agents to Mexico to study the needs of the country, the quantity and quality of goods required, and the best mode of packing, so as to be conveniently carried on mules over the mountains back to the interior. Then, too, there is a sore need of a system of international banking between the two countries giving long credits. One American dollar is now worth \$2.40 in Mexican money. Therefore the millions from the United States that are seeking investment in Mexico, on crossing the Rio Grande, will be more than doubled in value. Scores of colonies are coming, not to speak of the multitudes of individuals. This will strengthen the bond of sympathy between the two countries, and should wonderfully increase the trade.

Because of her incalculable undeveloped resources, Mexico is destined to be one of the great nations of earth. Far-seeing men, on both sides of the ocean, have discovered this, and by hundreds are flocking in here to get gain. The great question that now confronts us is, what are to be the morals and religion of this conglomerated mass of humanity in coming years? I will consider this subject in my next letter.

Doctor Arroyo, Sept. 15, 1897.
Revival News From Yazoo County.

The meetings held in the county this year have been unusually fine. We praise the Lord for his grace. We bless his holy name.

CONCORD.
At this noble church the efficient pastor, J. P. Henby, was ably assisted by Z. T. Leavell, and twenty-four were baptized, one received by letter, and three restored. This church is a power for good in the land.

HEBRON.
This old and honored church, under the pastoral care of R. D. Maum, has been brought under the quickening power of the Holy Spirit. Five were baptized, three restored and three received by letter.

BLACK JACK OR BETHEL.
Here there was a gracious manifestation of the Spirit, and Pastor Lawrence, assisted by J. P. Harrington, rejoiced over the baptism of twenty-two, the reception by letter of three, and by restoration of two.

PROVIDENCE.
Bro. R. D. Maum, pastor of this church, assisted by J. P. Harrington, held a meeting of great power. As a result of the same, twenty-three were baptized, one by letter, and ten restored.

LIVERPOOL.
This meeting has been so well written up by Bro. I. M. Kelley that I will only give the number of accessions: Baptized ten, received by letter one, and restored seven. Brethren Maum and Hughes did the preaching.

CENTRE RIDGE.
Is just out of an excellent meeting. Pastor Miller was assisted in the work by Bro. Maum. Eleven were baptized and three received by letter.

OGDEN.
The Concord pastor, aided by the Holy Spirit, undertook to bring Ogden to the front again. A good degree of success crowned the effort, and the church is again hopeful. They

will arrange to have a pastor next year, and will go to house-keeping once more in the name of the Lord. Four were baptized, two received by letter, and one restored.

ORANGE HILL.
With B. F. Miller as pastor and A. B. Hill preacher for the meeting, has received "showers of blessings," and six believers have followed their Lord in baptism. Others expected next meeting.

ROCKY SPRINGS.
This is the home of our Dr. Thomason, and where they have a new house of worship. A meeting has been in progress recently, but our correspondent has not yet received a report from the same. Pastor A. Taylor had within as preacher for the week, J. H. Anding, of Utica.

By going over the figures you will find that in these meetings one hundred and nine persons have been baptized, fourteen received by letter, and twenty-six restored. Raise the Lord, from whom all blessings flow.

A. J. M.
Yazoo City, Sept. 13, 1897.
From West Africa.

DEAR RECORD—I have for a long while desired, if it were possible, to enter and open up work in the Mohammedan stronghold of Yoba. But no white person could think of venturing there till a few months ago, when the place was taken by the British Niger Company. Six then the official of the Lagos Colonial Government assured us that he thought it would be safe now for us to go whenever we wished. After hearing much from the natives about the city being open to traders and anybody who wished to go, Bro. Winn and I left here last week in hopes of finding the way open to begin work at once. But imagine if you can the reception we met.

Of course we know that Mohammedans are always and everywhere, fanatical in their opposition to us, but as they are in the power of the Niger Company, they are not permitted to do any gross violence against us; still the Niger Company has a regulation against the admission of Baptists, Wesleyan Methodists or any denomination except Roman Catholics and Church of England people.

Judging from the manner of the florin people towards us, they were proud to have the privilege of rejecting us and our gospel message. When we saluted the king and asked the privilege of preaching the gospel of the Son of God, they ridiculed the idea of God having a Son. They would give us room for lodging, but we were plainly given to understand that we could not open our mouths about any Son of God among them. I told the king and chiefs that we could not stay a day if we could not be allowed to preach to the people. So we asked for a place to put our tent till we could get rested and get

away next day. They said they would have no tent put up in the town, and in gleeful laughter told us they would give us good room to occupy. We were conducted to a little dark alley about 12 or 15 feet by 6 or 7 feet, for Brother Winn and myself and eleven native Christians, including our carriers and their loads. I told them we couldn't occupy it. The chiefs insisted that we go in—the king would be insulted. I told them we would not go in. After some excitement and sending to the king, they said we could occupy it, and we could have our tent in an out of the way concealed place where we could get but little fresh air. Soon the king sent saying we might remain until the third day, but not longer. I told them I did not think we could live in that place, and wanted to leave the next day. This they assented to, but instead of letting our native people have the room they promised put the whole eleven into a little room about 6 by 7 feet, in which they had to sit jammed up all night. They were so badly frightened they were glad to escape with their lives next day, and have been praising God for their deliverance ever since. To my mind the ugliest of all is, not that the florin people are so proud and wicked, but that this British Company, while they have forced open the way for trade, whether reputable or disreputable, and commanding respect for themselves or their representatives, are a unit with the Mohammedan power in the matter of opposing our admission when we try to give them the gospel.

Florin was brought up in our prayer meeting last night as an object of special prayer, that the hand of God may open the way for the work of the gospel, and that the ridiculous attitude of this Company might be altered towards us in seeking their evangelization. We are longing for a lengthening of the cords and a strengthening of the stakes in our Yoruba Mission field. Will our people at home join us in earnest special prayer for this work?

Yours in Christ,
W. T. LUMBLEY.
Ogdenboro, July 19, 1897.

Blue Mountain College.
The 25th annual session of Blue Mountain Female College opened on the 15th, just as the yellow fever excitement was reaching its climax, and the quarantines were being tightened along all lines. In spite of these great disadvantages, our special cars and trains came through as advertised, and the session opened with 105 boarders, pupils and our usual local patronage. None of our students came from infected or even suspected localities, and of course they are as safe here as they could be anywhere in the State. From the information before us, we supposed that forty or fifty who would have been in at the opening, were detained by the excitement and quarantines. If these had reached us on time, we would have had decidedly the best opening in our history. After the excitement has subsided and the quarantines have been lifted, we will again arrange appointments for meeting students on the various roads. If this announcement interests you, kindly let us hear from you. We yet hope that this session's enrollment will be the largest that we have ever had. We ad-

vised, however, that no other students from a distance try to come until the excitement has abated and the quarantines have been lifted. With many thanks for the continued confidence and support of our friends, we remain,

Very truly,
LOWREY & BERRY.
N. B.—We still have on hand quite a number of our last annual catalogues, which we would be pleased to mail to those who wish to see them. We think we have the best faculty we have ever had. We are especially proud of our new music faculty and our Teachers' Training Department.

OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. THE BAPTIST RECORD ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts one for each one who will send us the amount set opposite each premium.

HERE IS OUR OFFER.

1. To all new or paid-up subscribers who will send us \$2.50 between this time and July 1, 1897, we will send one copy of THE BAPTIST RECORD for one year, and one International Pictorial Teacher's Bible, worth \$5.

2. Also to any as above described, who will send us \$2.25, we will send THE BAPTIST RECORD and "The History of China," worth \$1.75.

3. Also to any as above mentioned, who will send us \$2.50, we will send either one of Dr. J. T. Christian's three great books on "Immersion," "Close Communion," and "Americanism Against Romanism," or that other excellent book, "Did They Dip?" and THE RECORD, for \$2.10, all in cloth binding, or in paper covers, for \$1.80.

4. Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

5. Also to any as above mentioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year and one copy of the Mississippi Baptist Preachers by Bro. L. S. Foster. These are all most excellent books, and are put down at a figure far below what they can be bought for in any book store. Then, we want to reach all of our friends with this generous offer and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us, if they will pay up old subscriptions to date, and then send the required amount in addition for another year.

The East Mississippi Female College.
Of Meridian, is said by those who know it best, to be the most religious most flourishing, the cheapest for the advantages offered, in short, the best all-round female college in the South. It is non-sectarian, has six denominations represented in its faculty. Send to Pres. J. W. Beeson, Meridian, Miss., for beautiful illustrated catalogues.

Robert E. Lee,
The Soldier, Citizen, and Christian Hero.
A great new book, just ready, giving life and a century. A money maker. Local and Traveling Agents Wanted. Royal Publishing Company, 11th and Main St., Richmond, Va.

ASHEVILLE, N. C.
Asheville, N. C., is situated in the heart of the mountains of Western North Carolina, 2,000 feet above the sea level, is free from all malaria and fever diseases, and is reached via the Southern Railway, on most convenient schedules.

Rev. G. H. Sloan, missionary of the American Baptist Home Mission Society, in "La Luz," thus welcomes Rev. A. J. Diaz to Mexico:

"We have great pleasure in announcing that Dr. A. J. Diaz, of Cuba, with his family, is here, where they come to work in the vineyard of the Lord in connection with the Baptist ministers of this country. In the time of our trials and prostration, when we thought it impossible that God could give us any aid in our mission work, because we saw our assistance had been called away and sent to other fields, suddenly our Bro. Diaz, the ingenious and expert missionary, came to us. His reputation has been praised by all the churches, and his sufferings in Cuba for the cause of Christ has made him to be loved by all his brethren. Welcome to the Apostle of Cuba, and may God grant in this field many jewels for the diadem with which He will be crowned in heaven."

The following extracts from Dr. Diaz's first letter will indicate that he is co-operating with the workers upon the field, and that God is immediately putting His seal upon his work. We are quite confident that this movement will have the approval of all the people, and earnest prayer will be offered for the success of this work:

"At 4 o'clock I went to the Baptist church, the only house built for this purpose in the city. The other denominations have good houses that have been turned into churches; but the Baptist church is the only one that has been built. The seating capacity is about 300, and the architecture is like our churches in the States. I was introduced to the audience by Rev. Sloan, and then I spoke for a half hour. I told them the plans of our Society to carry the gospel from house to house. At 7:30 o'clock I went to another Baptist preaching station and spoke three quarters of an hour. At the end I called sinners to repentance, and nearly fifteen raised their hands at my invitation. Blessed be the Lord! The first day I put my feet on this soil I had the pleasure to see fifteen souls looking for Jesus. This was very encouraging indeed."

"Last night I went with Bro. Sloan to another Baptist mission. I spoke nearly forty minutes, and ten sinners raised their hands at the end of the meeting. The room was small, so the people crowded the doors and windows, and three that raised their hands among the ten were on the street. The work of the Home Mission Society is very good and very important in all its departments. Rev. W. H. Sloan is a consecrated minister—he is a God's man. All his family work in the gospel; his son preaches in Spanish and is a great help to him; his daughter plays the organ; his wife attends the school, and he preaches nearly three times a week. He is the principal editor of "La Luz," a religious newspaper."

"I have made several calls already to several houses, and commenced my mission as co-porter of the American Baptist Publication Society. Since the very beginning I saw that this work could easily be done."

"The Roman Catholic church has taught them in such a wrong way that only by teaching the good news and great perseverance in our prayers could induce

Diaz in Mexico.

Rev. G. H. Sloan, missionary of the American Baptist Home Mission Society, in "La Luz," thus welcomes Rev. A. J. Diaz to Mexico:

"We have great pleasure in announcing that Dr. A. J. Diaz, of Cuba, with his family, is here, where they come to work in the vineyard of the Lord in connection with the Baptist ministers of this country. In the time of our trials and prostration, when we thought it impossible that God could give us any aid in our mission work, because we saw our assistance had been called away and sent to other fields, suddenly our Bro. Diaz, the ingenious and expert missionary, came to us. His reputation has been praised by all the churches, and his sufferings in Cuba for the cause of Christ has made him to be loved by all his brethren. Welcome to the Apostle of Cuba, and may God grant in this field many jewels for the diadem with which He will be crowned in heaven."

How delightful it would be to our missionaries to know that they were being supported with funds already given by the people, and not with borrowed money. How glad we, who carry on the work in this country, would feel if we owed no man anything save love. Many are under the impression that our Foreign Mission work is out of debt. What are the facts? At the Convention at Wilmington we owed \$13,500. Shortly after the Convention some contributions were made to pay this; however, not near enough was given to pay the indebtedness and also the running expenses of our work (about \$4,000 a month). Since the Convention, nearly five months, we have had to pay running expenses of about \$42,000. This added to the indebtedness of \$13,500 makes \$55,500. In that time we have received \$20,762. Yet brethren talk as though finances were easy with us. We want to deal in good faith with our brethren, and we ask them to carefully consider these things. If funds have been contributed for Foreign Missions, and not sent forward, please remit at once as they are very much needed. Let not our indebtedness get to be as large as in the past. If the churches have not given, let the pastors state the facts to them, and call on them to contribute.

The work is being much blessed on the foreign fields. We should rejoice and praise God. It seems meet and proper to make offerings of thanksgiving for the blessings bestowed upon us, on our workers and our work.

Fraternally,
R. J. WILLINGHAM,
Cor. Sec'y.

From the Shunquak Meeting.
DEAR BRO. HACKETT:—You will be especially interested to know about our meeting. You know this dear people, and so you will be prepared to hear me say that they opened their hearts and their homes to me, and said, Come in; you are our pastor's brother. I feel like quoting Mark Twain, with a slight modification. He wired his General, I believe, "We have met the enemy and we are hisen." Well, they captured me."

I found that the field had been well prepared for the meeting. The pastor had tried to get things ready; so we had a fair start at once. He prides himself on being the best looking man, I believe, and, as usual, his wife encourages him in his blindness. But he knows how to treat a visiting brother, and in all the meeting he was able to take charge when I turned over the meeting to him."

Many of the brethren were much hindered by being kept at the Macon court. They are making a most commendable

and heroic effort to rid their town and community of the "accursed blind tiger," and they had him hunting the jungles. Those who were not so engaged, with very few exceptions, and the honorable women; not a few, stayed with us, night and day, to the close. The Lord reward them for it."

I do not know exactly how to count converts; the Lord keeps count. But that afternoon I saw a sight that gladdened my heart. Down by the mill they had set a scaffold in Sister Nunn's pond. There the water is clear and pretty, with the trees shading it. And that brother of mine, with great skill and impressiveness, baptized fifteen into the fellowship of the church. A large concourse of people, both white and black, encircled the scene. Everything was done in decency and in order, and according to the commandment of our Lord. The church proclaimed itself greatly edified, and sent the visiting brother home feeling that he would hail with gladness at any time an invitation from Shunquak to hold another meeting. And the servant was thought worthy of his hire, and right liberally did they pay it. If ever they invite a preacher to come, he need not be afraid of failing to receive a most kindly remembrance."

One thing greatly pleased us. The pastor has been reaching out an arm both ways to preach to neighboring country churches Saturday and Sunday afternoons; and the churches are cordially commending his industry and enterprise. When this church fully awakes to the consciousness of its own strength, and sees clearly its opportunity, I predict a noble endeavor and glorious achievement. It seems to me they should support a pastor for all his time, and then turn his hands loose when he sees how he can save the cause of Christ by going out to help.

It would be a great pleasure to name all those who have shown me kindness but the list would be too long. If this falls under the eye of any who showed me kindness, or wrought with us in the meeting, let such know that this acknowledges their kindness and help."

O. L. HAILEY.
(This good letter was inadvertently delayed, which we regret, but it reads as well as if it were of last week.—EDS.)

Low Vacation Rates.

The Queen & Crescent will sell excursion tickets at low rates to the Mountains and Seashore resorts every day from June 1 to Sept. 30 inclusive, with final limit Oct. 31, 1897. The Queen & Crescent Route offers to tourists this year the most perfect train service and appointments ever offered the Southern traveling public. Through Pullman Sleepers of the finest pattern. Apply to your nearest Queen & Crescent ticket agent for rates and full information.

A. F. BARNETT, T. P. A.,
New Orleans, La.

The last session at Richmond College was the most prosperous in the history of the institution. The attendance was at the maximum, and extensive additions were made to the equipment in science, and to the courses in law, history and Biblical literature. The college is about to erect a new laboratory building at the cost of \$30,000.

Prof. S. C. Mitchell, who is now conducting a party of students, has been very successful in securing positions. Send stamp for information. The Williamson Teachers' Exchange, 25 Vandebilt Building, Nashville, Tenn.

SCHOOLS AND COLLEGES furnished with competent teachers. Teachers assisted in securing positions. Send stamp for information. The Williamson Teachers' Exchange, 25 Vandebilt Building, Nashville, Tenn.

MISSISSIPPI ASSOCIATION.
Rankin County—Oakdale, Oct. 1; Tishomingo—Baldwin, Oct. 2; Liberty—Pleasant Hill, Clark County, Oct. 2.

Ebenezer—Hickory Grove, 3 miles north Hattiesburg, Oct. 2; Salem—Enon, Saturday before the first Sunday in October.

Yallobusha—Coffeeville, I. C., Oct. 7.

Mississippi—Ebenezer, Amite County, Oct. 8.

Kosciusko—Samaria, 7 miles southwest Kosciusko, I. C., Oct. 15.

Central—Beulah, 9 miles north Bolton, A. & V., Oct. 8.

Magee's Creek—Centerville, 3 miles southwest Tylertown, Oct. 9.

Louisville—Oak Grove, 5 miles south Noyahater, Oct. 9.

Pearl Leaf—Providence, 9 miles northwest Hattiesburg, Oct. 9.

Cold Water—State Line, Olive Branch, Oct. 14.

Fair River—Shiloh, Oct. 15.

New Liberty—Good Water church, near Forest, on Saturday (16th) before the third Sunday in October.

Tombigbee—Union Grove, 8 miles south Fulton, Oct. 16.

Choctaw—Black Water, Kemmerly, Oct. 16.

South Mississippi Association—Osyka, Oct. 16.

Deer Creek—Cleveland, on the Y. & M. V. R. R., Friday before the third Sunday in Oct.

Trinity—Cross Roads, 12 miles north Maben, Nov. Oct. 22.

Harmony—Friendship, 16 miles north Morton, A. & V., Oct. 23.

Lebanon—Purvis, Nov. 4.

Cary—Morgan's Fork, 4 miles east Roxie, Nov. 5.

Bogue Chitto—Shady Grove, time unknown.

General Association—Sylvarena Smith County, Oct. 30.

Is your skin oily? Should not be—and will not be if you use HEISKELL'S Medicinal Soap. Makes the skin soft, white and healthy.

HEISKELL'S Skin Soap is made of the purest and healthiest materials. It is a perfect skin cleanser, and will cure all skin diseases. It is sold by all druggists and grocers. Price, 25 cents per box. At druggists or by mail. HEISKELL'S, NEW YORK, N. Y.

Happy Days.

DEAR RECORD:—The fourth Sunday in July found me at Pleasant Hill church, in the Strong River Association, to help Bishop J. C. Buckley in some meetings. It had been nearly ten years since I had placed foot on the soil around this church of our fathers. Many who came to school to me years ago on this hill, are now married and making active Christians. Some sleep hard by awaiting the coming of our Lord, while a few old ones remain. Brethren Little, Armstrong, Bateman and Moore, are among the number who still live in the faith. This was a great meeting. People came from Dan to Beersheba to hear the gospel. The church was helped and some believed. The people were kind to me in many ways. Pastor Buckley has done one of the best works of any other man in the State, but has done it in a very quiet and humble way. The Lord knows it.

STRONG RIVER.
Here we spent one day on our way to Westville. This was our first pastorate. Many of the good people still remain, others have gone to heaven. Hosts of young people have grown up. The old church-house still rests under those friendly oaks which seem to stand sentinels over the graves of loved ones. Yes, we remembered the days of our youth.

WESTVILLE.
Friday night before the fifth Sunday, Pastor Buckley and I were safely domiciled at the Boon House in Westville, the county seat of Simpson county. The meeting lasted only four

days, but hope good was done. Here, as elsewhere, the saints treated us kindly, far beyond that we deserved. Westville is noted for good water, good hotels and people of ripe old age. Turner Wilson and Annie Chambers, each rushing a century close. Elders Whitfield and Farmer live here, and you can get a talk from them on the Bible or business either.

SALEM.
From Westville I stopped one day at Salem. Here I was ordained to preach. Here I first met Miss Julia Damper, later Mrs. Julia Lane. Here I taught school awhile to make money to return to Mississippi College. Here is a green place in the dry fields of life. The saints were out in great numbers, and to all appearance still in the Bible faith. I had one night with my old-time friend, Bro. A. F. Morris, who was very kind to me in other days. His good wife still knows how to make coffee, and Bro. Morris and I have not forgotten how to drink it.

HEBRON.
Our last service in the east was at the little town called Hebron. Here is where father Norvel Robertson preached the gospel for years. Bro. J. R. Carter is now the pastor. He was not at home, but we heard good words respecting him as a preacher and pastor. Hebron has three stores, a high school, and some nice residences. Here Eld. R. Drummonds and family live, he having work at different points near by.

OSYKA.
The first Sunday in September I struck the first church with Pastor Thomas, in a revival service. The meeting was extraordinary—twenty accessions and the town and country helped. Elders Shirk and Red live here, and rendered good aid in the meeting. Bro. R. J. Boone is pastor of Second church, and is well reported.

I am now at home with the family, thanking God that He can use the weak things of the earth to glorify Himself.

J. H. LANE.

We have special pleasure in commending Miss Julia V. Battles, of Magnolia, Miss., to any school or community that desires to employ a first class music teacher. She is a young lady of splendid equipment for her work, and of most excellent character, and will not fail to give satisfaction by her work. Her address is Magnolia, Miss. We refer also to Rev. J. R. Farish, Meridian, Miss. 9-9-4t.

MISSISSIPPI Normal College, HOUSTON, MISS.

The President of the M. N. C. has secured the services of Miss Jennie Dyer as teacher of History, Geography and Pedagogy. Teachers desiring to take special course in Psychology and school management will do well to enter the Normal at once.

School Opens Sept. 1, 1897.

Teachers can enter at any time, and take any of the public school studies in connection with this course. Board, tuition, laundry, and book rent, only \$12.50 per month. Teachers, by entering at once, can get eight or ten weeks before their winter schools begin. For further particulars, write to

H. B. ABERNETHY, President, Houston, Miss.

Young People

FREE: \$30.00 IN GOLD scholarship in Davidson's Practical Business College, Nashville, Tenn., or Tennessee College, or in any of the most reputable business colleges or universities in the U. S. can be secured by doing a little work at home for the Youth's Advocate, an illustrated semi-monthly journal. It is a valuable character, moral, and especially interesting and profitable to young people. Read with interest and profit people of all ages. Sample copies sent free. Write to Youth's Advocate, P. O. Box 100, Nashville, Tenn. (Mention this paper when you write.)

MISSISSIPPI E. & C. JONES, Lady Principals. 7-20-97.

THE GREAT QUESTION.

What shall be the issue of the great question of church sovereignty and independence that now confronts the Baptists of Mississippi? We need not restate it or reproduce the action that was taken at our late Convention, the aim of which was to convert that purely missionary and educational body into an ecclesiastical court to dominate in doctrine and discipline, "the church of the living God, the pillar and ground of the truth."

It is sufficient just now to say with emphasis that the action fell far short of general acceptance, and has been vigorously and intelligently opposed since. It is also proper to say that the weight of argument against it has had the effect to call out the usual last resort of the beaten disputant, that of perversion and distraction. By such measures as these they hope to win when all others have failed, but we shall see.

By this process of perversion they seek to magnify out of all proportion the mere occasion of that Convention action. The most convenient specimen of this rare logic is to be found in an article by our good brother, R. W. Merrill, in the last *Layman*. He writes like a man who was venturing all upon a single and last effort. Here is what he says:

"The supreme question for us to consider, it occurs to me, is not what the Convention did, or did not do, but, shall we adopt Martinism and assimilate and incorporate into our denominational life?"

It is difficult to see just how any reasonable man's perceptions of the truth as it is, could be so influenced by inattention, partiality or prejudice, as to cause him to so thoroughly misstate so plain and simple a question. The question we are, and have been considering, is exactly the reverse of the one above stated by our brother, and is not by a thousand miles, "Shall we adopt Martinism, and assimilate and incorporate it into our denominational life?" at all; but rather, Shall we submit to the destruction of our Christ-given, apostolic-honored and age-supported church-sovereignty and independence, in order that some of our extreme brethren may "down a man," even though he may be in the grossest error, when it is the sole prerogative of the sovereign churches, in council assembled, to deal properly with all such cases? Every one who has thoughtfully considered this matter in the light of the action of the Convention, and what has been published in THE BAPTIST RECORD since the Convention, understands that Martin and "Martinism" is only the occasion, and is by no means the cause or inspiration of the great controversy.

It cannot be shown by any one that any attempt has been made to "assimilate or incorporate Martinism into our denominational life," but it can be shown without any special effort that a bold move has been made to convert our convention into an ecclesiastical court to "lord it over God's heritage," even "the church of the living God," whose prerogative alone it is to make "doctrinal deliverances" and purvey orders of discipline. We hope our people will not allow themselves to be deceived by such misleading statements, but will consider that their best help is needed at home, at the associations and everywhere to

prevent this revolutionary action and that they will "stand fast in the liberty" wherewith Christ hath made them free." This cry that we are aiding Martin and his friends to "propagate his doctrines" and to "scatter them over our State" is only raised and rung around the land to divert attention from the true issue. But let no one be deceived by any such perverted reasoning, but let every one set his heart upon urging the council that has been called by a sovereign church, to consider and settle the Martin trouble, which is the only proper way to do such things and then forever after stand as a "stone wall" for the defense of our heaven-given heritage of church independence and against all manner of centralized despotisms.

One of the sad dispensations that have befallen the people of Forest of late, was the death of Mrs. Ware, the excellent wife of the faithful and honored chancery clerk of Scott county. Sister Ware had long been sorely afflicted with chronic rheumatism, which rendered her a helpless sufferer, but one in whom we have never seen the graces of faith and patience more thoroughly manifest. While it was a fact that her condition was such that she needed the help of some one for almost every moment of her afflicted and suffering body, it seemed to be a real pleasure for her loving husband and devoted daughters to render that help without the slightest hesitation and with the utmost care and affection. Hers was a beautiful Christian life, a happy death and a blessed exchange of a few years of physical pain for an eternity of unalloyed happiness at God's right hand in heaven. Such a life, although spent within the sacred cordons of home, was not without its conquests and triumphs for the true Christian is "the salt of the earth," and "the light of the world," and has its blessed mission of good influences, therefore we may joyfully write of her: "Blessed are the dead which die in the Lord from henceforth rest, with the Spirit, that they rest from their labors; and their works do follow them."

We are glad to learn of the excellent prospects of Stone College for a large opening. Unavoidable delays prevented the announcement of the opening, but Bro. Stone has pushed his arrangements with such intelligence and vigor that all things were in complete readiness for the opening on the fourth of October as proposed. But now the opening has been postponed to an early day after the yellow fever excitement is over.

The assurance of transportation by the street cars from the termination of the electric car line, relieve the situation of all inconvenience and makes one of the best Baptist female schools in the land, and the only one in East Mississippi easily accessible to all of our people. Send for catalogue to Rev. L. M. Stone, Meridian, Miss.

The catalogue of the Orphanage at Jackson has been received. It is a well gotten up document and does credit to our Brother Foster's printing establishment, as well as does the Orphanage Gem, which is published in the interest of the Orphanage. The catalogue contains the charter and all matters relating to the legal existence of the institution, and will be found to contain much useful information concerning its purpose and management. Write to Rev. L. M. Foster for a copy.

OUR FIELD GLASS.

In consequence of the yellow fever panic which struck Jackson last week, the "Field Glass" man did not get in his notes. It was deemed prudent to remove the orphans just outside of the city limits, in a house in Mill. Addition, so that if the yellow fever should make its appearance; their danger would be reduced to the minimum. With our family we remained in Jackson. Up to this date (Sept. 24) there is not a case of yellow fever in the city and no suspicious case of sickness. Our twelve orphans are in excellent health in their new quarters. While most of the schools have deferred their opening, the "old reliable" Blue Mountain Female College opened on time, with 150 boarding pupils and the usual local patronage. Well done for Blue Mountain. Forty or fifty other boarders would have been present but for the rigid quarantine restrictions at various points. We will be glad to mail a copy of the Orphanage Catalogue to any one who will send us their name and address on a postal card. It gives a great deal of information in reference to this work and should be widely read. While all of the papers in Jackson have suspended publication during the panic, the *Orphanage Gem* will go right on without any break whatever. We are glad to hear that there is a probability of Rev. John Thompson, New Albany, being located as pastor of the Rodney and Fellowship churches, in Jefferson county. We think this will be a nice fit between a good pastor and a good people. Looking over into Texas we note, among many other things, that Rev. G. W. Bennett, of Waco, has been called to the pastorate of the Dallas First church as the successor of Rev. C. L. Seasholes. We have received the *Quarterlies* of our Convention Board for last quarter, and find them up to the usual standard of excellence in every particular. Dr. Frost and his co-laborers are doing excellent work in these Sunday School periodicals. May they have great success continually, as they deserve. Rev. W. J. Derrick is the Foreign Mission leader in the Central Association, and is planning a campaign for securing better work for Foreign Mission in the old Central. He urges the pastors to appoint in each of their churches some active brother to especially represent this work among the membership. It is probable that the meeting of the Union Association will be postponed until later, on account of rigid quarantine regulations, which would greatly interfere with the attendance at the meeting. We learn that Rev. J. N. McMillin, of Aberdeen, has been called to the pastorate of the Clinton church. We have not heard as yet of his acceptance of the call. He would be a good man for the place. We understand that Mrs. Geo. Dodd, of New Orleans, a daughter of Dr. W. S. Webb, has recently had yellow fever in that city, but is now convalescent. The many friends of the beloved president will rejoice to hear of her recovery. Capt. W. A. Montgomery, of Edwards, one of our college trustees, who has been so ill with the prevailing fever at that afflicted town, is now improving and will recover unless there is a relapse. Many friends in Jackson have awaited with much anxiety the issue of his case.

Very sincerely,
J. B. SEARCY.

DEAR BRO. HACKETT:—Please publish in THE RECORD that the meeting of the Holobochitto Association has been changed from Wednesday before the second Lord's Day in October to Friday before the fourth Lord's Day in November, with Anna church, ten miles east of McNiel. Delegates and messengers desiring to attend, wishing conveyance, will address Rev. N. Breland, Anna, Hancock county, Miss. Can some of the Editors of THE RECORD come?

J. B. FLANAGAN.
[We hope so. Eds.]

Notice.

EDITOR RECORD:—On account of the continued interruption of travel, by quarantine restrictions, and the uneasiness caused by the existence of yellow fever in the southern part of the State, the opening of the next session of the University has been further postponed from the 9th of September to a date to be fixed later, and of which due announcement will be made. This date will be set as early as it is considered safe for students to assemble. A full session's work will be completed.

Yellow fever has never existed in this country, and the present sanitary condition in this community is excellent.

Very Respectfully,
R. B. PELTON,
Chancellor,
University, Miss., Sept. 13, '97.

What Agents Say.

H. W. HAND:—The Scroll is a seller, sure enough.

G. A. TAPLIN:—We are averaging fifty per cent of our showings.

G. T. KENYON:—To my mind the Royal Scroll is the finest subscription article in America. W. M. DOULSON:—Shall keep right on with it, because I want to make money, and the Royal Scroll is the work to do it with.

E. T. C. BENNETT:—Have never seen anything to canvass with equal to the Royal Scroll. It interests all, and none find fault with it. We have sold to five per cent of the people here. O. P. ELMER:—Never saw such enthusiasm, nor praise of an article before. It is simply marvelous. People to whom we have shown it, talk to their neighbors and even sell for us. E. T. SMITH:—The Royal Scroll is the most captivating article ever placed in the hands of an agent.

F. A. WINCHESTER:—I ask for nothing better to sell. I want field enough to last me for years. T. D. COX:—Have heard not the least adverse criticism. Some thing is wrong with the man who can't sell it.

A. M. MARSHALL:—Everybody

An Explanation.

In my article on "Regeneration" in THE BAPTIST RECORD of September 25th, in quoting from page 381 of Dr. Boyce's Systematic Theology, I find I make him say, "There is only one antecedent but in some cases an appreciable interval." The correct quotation is, "There is not only antecedence, but in some cases an appreciable interval of time." My eyes deceived me in making this quotation. I gladly correct it, and of course the conclusion that I drew from it. All the other quotations I think are correct and they seem to make a conflict between Dr. B. and Prof. M. I thank you, Bro. Editors, for your courteous treatment and fair dealing with me and I especially thank your printers and proof-reader for their kindness and accuracy.

Very sincerely,
J. B. SEARCY.

W. B. McCASLIN,
28 Southern Express Building,
930 21 Memphis, Tenn.

Two Happy Meetings in One Church.

During the week beginning with the fifth Sunday in August, Rev. J. W. Alford, pastor of the Baptist church at Eudora, Miss., held a most successful series of meetings at Cub Lake, which lies three miles south of Eudora, in a neighborhood where there are no churches. Many hardened sinners were made to feel their need of Christ, and some who had not been to church for years were saved. The visible results were about twenty accessions to the Eudora Baptist church, most of whom were by experience and baptism.

On the first Sunday in September the writer joined Bro. Alford at Eudora in a meeting, which resulted in eighteen accessions—thirteen by experience. The Lord has greatly blessed Bro. Alford in his faithful ministry. It has been his privilege to assist him in all of his churches for the last three years, and wherever he has been pastor, the work has been built up. The spirit of harmony that always pervades his churches has impressed me deeply. In the four churches where I have assisted him, he has succeeded, by God's help, in building new houses of worship. It was my privilege, on the first Sunday of our meeting at Eudora, to preach the dedicatory sermon in their new house of worship, which is beautifully finished and nicely seated. It is refreshing to look upon the improved condition of Baptist affairs in this town. Two years ago they were a weak, disheartened band, worshipping in a school-house, their first house of worship having burned down years ago. Now they are strong, hopeful, and worshipping in their own neat house. This town is the home of that grand old soldier of the cross, Hon. Job Harral. For years he has been in feeble health, and was not able to attend the meetings, but his prayers were with us, and his co-operation in many ways has contributed to the success of the cause here.

Fraternally,
CHAS. L. OWEN,
Memphis, Tenn.

How to Get Good Teachers.

Write to J. M. Dewberry, manager of "The School Agency," Birmingham, Ala., stating fully the kind of teacher desired, and what you will pay. Mr. Dewberry will recommend to you, free of charge, the kind of teacher asked for, and you may rely upon his recommendations. He will recommend only competent teachers.

First-class teachers should write for circulars.

likes the Royal Scroll and wants it. Best I ever saw. E. V. GAYLOR:—The scrolls I delivered were accepted on the spot, usually with the remark, "I could hardly wait until it arrived."

J. L. WALKER:—I like the Scroll better every day. If it were not the best thing ever sold by an agent, I could not sell it so well in this community. R. A. MONTGOMERY:—The Royal Scroll is the finest agency article I ever saw. Sold to a lady yesterday, and this morning she ordered another to send a missionary in the Arctic regions. Duncan Hale:—The best all-round subscription seller in this country. J. A. HUMBERD:—The one thing that commends our work as much as anything, is the fact that when we contract a man, he sticks, he succeeds and is happy. A few more "wide awake," intelligent, industrious agents wanted. Good references must accompany application. Particulars will be given upon application.

The Columbus Association.

This grand old body of Christians workers met in session with the West Point church on Friday before the second Sunday in September, holding through to Sunday night, when the closing was rounded off after a fine gospel sermon by Bro. Hackett. The parting was sweet and solemn in the fellowship of the Spirit. There was an unusually full representation of churches, there being only one or two not present, either in delegates or letter. The delegation was not so large as at some other meetings, nor the visitors so many. Some were scared away by yellow fever rumors.

The services were opened Friday at 10 a. m. by the old moderator, G. G. Sellers. The reading of the Word, the singing and prayer, all were seasoned with the spirit of grace—ominous of a good meeting. Brethren Long and Nottlinger read the letters, delegates were enrolled, and the way prepared for the organization of a new body. This was done in the usual unanimous election of Bro. T. G. Sellers, moderator, and Bro. J. W. Deupree, clerk and treasurer. A beautiful scene! A noble example of Christian regard for "a father in Israel." Bro. Sellers has lived in this Association all his ministerial life. His first pastorate was Starkville; here he has been all these years before the Civil War. He has been the moderator for more than a quarter of a century. No aspiration for the honor of office has ever developed enough in this good body to disturb his unalloyed election yearly. Good, beautiful, brotherly!

The letters showed some features of church life to be good, and yet some things not so good. In all, the conditions were encouraging. The new pastors at Columbus and West Point, Drs. Jones and Haywood, have planted themselves firmly in the esteem of their people, and a splendid year's service is shown up in the letters. Both churches have gained in members, made a decided advance in benevolent work, and general activity in all the departments of church life—preaching services, prayer meetings, ladies' societies, young peoples' meetings, etc.

The reports on various topics were prepared by last year's committees—standing, a most unusual thing; consequently they were good and appropriate. All were discussed with more or less fervor and intelligence. The ministry is a strong body of men, capable of saying good and able things in discussing the reports.

The three reports on missions were all set for Saturday night, which after being read by their chairmen, were discussed as a unit by Bro. Jones, of the Columbus pastorate, and Bro. Rowe, of the State Board—two telling speeches. Bro. Jones made an impression on all his auditors for good; he recast the whole subject of missions, and made it strong and bold as a Bible truth that there was but one, that was missions—beginning at home and widening out into all the world—one great field, the world. Bro. Rowe told of his own State work. It has been great, and is to be still greater.

Bro. Spencer, the beloved pastor of Brooksville and Deer Brook, by motion, had the Orphanage put on the list of subjects. He made a most gracious report, showing the growth

of the Orphanage.

ing condition of this dear child of Baptist faith and charity. The Deer Brook Ladies' Society has adopted one child to care for in toto. What an example! How certain this makes the little one's life—in good hands and under blessed influences. Bro. Foster may get him a large slab and enroll Deer Brook at the top as being the mother-in-care of one of his dear children. The paper question was disposed of in good taste, and in a manner apparently satisfactory to both editors, who were present.

The entertainment was up-to-date in every way. Large heardedness seemed to be evident on all hands. Col. Swindle, at the Jackson House, was active and cordial in handling the delegates on their arrival, very much to their pleasure. Some of us enjoyed our leaving at night all the more because of his thoughtful regard for our repose. The pastor, Bro. Haywood, was called to the bedside of his excellent wife on Friday night, who became suddenly very ill.

This denied the Association his able service and delightful presence, as also the efficient leadership of his wife in the music. We met many old friends, whose faces of honest Christian sympathy and words of good-will were no bagatelle in the making up of one's experience amid the shadows of life. We were grieved to the quick to see Bro. Vandlandham almost blind—a sore affliction in the flesh. He seems to be cheerful and truthfully like a true son.

Our home was a rare good fortune to ourselves and young Bro. Henry Hurt. We were "homed" with Mrs. Fant, with whom also were Mrs. White and Mrs. Telfar. Besides that cordial welcome, a nice, clean, elegant room; table fare of the best style and greatest bounty; besides all these that address themselves to the fleshly needs and comforts, there was the delightful intelligence of our hostesses that fairly sparkled in the higher realm of intellectual enjoyment. Most gracious and enlivening was our entertainment along this life of experience. Ladies well read, with strong culture, and vast stores of learning, contributed richly and gladly to our enjoyment as their guests. The choice could not have been made more in harmony with our taste and liking if we had selected a home in the light of a perfect knowledge of every family in the charming little city of West Point. To these noble ladies we owe much for one rich, bright chapter in our life in the Master's service.

The next Association is to be held with Bethesda church, some seven miles out from Crawford.

LAST MONTH

of the Tennessee Centennial and Industrial Exposition.

The month of October closes this greatest of all Expositions ever held in the South, and next to the Columbian, the best ever held in this country. For the closing month, special attractions have been arranged, and the rates from all parts of the country have been made lower than ever before known. The location (Nashville, Tenn.) is on the main line of the Louisville & Nashville Railroad, directly on its through car route between the North and South, and the trip in either direction via that city can be made as cheaply, if not cheaper, than via any other route. Ask your ticket agent for rates, or write to C. P. Atmore, General Passenger Agent, Louisville, Ky., for rates and information.

Indifference.

We often become indifferent in our religious work. O God! move upon our hearts and enable us to realize the responsibilities that rest on us as thy followers. Some years ago a father with his little girl went out into a field in search of flowers. The story goes that the father became weary and lay down and went to sleep. In that field was a fearful precipice. The little girl wandered off, and in going just a little too far, fell over the precipice upon the rocks below. The father awoke from his slumber and looked around for his daughter, but she was nowhere to be seen. He thought of the fearful precipice and started with trembling steps and went down into the precipice and picked up his little girl. She was all torn, bruised, lacerated, she was dead. He imprinted a kiss on her sweet lips and said, "My daughter, I am thy murderer. My carelessness did it all. I sleep when I should not have slept."

Is it not true that there are hundreds and thousands all about us who are lost without God—rushing on and on over the fearful precipice, down to ruin and destruction, and we sleep? Is it not true that there are hundreds all about as all over the land without God's truth, and we are making no effort to save them? A thousand Testaments were bought and given away, and as a consequence many souls were reached and saved. One dollar will buy twenty Testaments or five Bibles. Let us hup and do it. The night will come when we cannot labor. Let us give of our means that God's Word may be furnished the masses.

W. C. LITNER,
District Bible Secretary, American Bap. Pub. Society, Atlanta, Ga.

MARRIED.

At the home of the bride's mother, Blue Mountain, Miss., on Thursday, September 9, 1897, Miss Sallie Leavelle Lowrey to Dr. W. D. Potter. The bride is the youngest daughter of Gen. M. P. Lowrey, deceased, while Dr. Potter is a prominent young physician of Senatobia, Miss.

At the residence of Bro. T. J. Ramsey, on September 2, 1897, Miss Mattie V. Ramsey, of Copiah county, to Mr. D. Millay, of Covington county, J. C. Farrar officiating. May the blessings of God follow these dear ones. We sadly miss our Sister Mattie in our church work. May others rise up and possess her spirit.

J. C. FARRAR.

To the Churches of the Tishomingo Association.

After consultation with a number of the brethren in different parts of the Association, and also after consultation with Baldwin church, I have decided to postpone the meeting of the Association, on account of the excitement in reference to yellow fever, and the strict quarantine now in force, until Saturday before the first Sunday in November, 1897, by which time I hope all danger will have passed, and we can then meet without hindrance of any kind. Hoping that all will approve my course, I am,

Your brother in Christ,
E. S. CANDLER, JR.,
Mod. Tishomingo Association.
By the Moderator,
J. W. SMITH, Clerk,
Clinton, Miss., Sept. 18, 1897.

Excursion Tickets.

For the above occasion tickets will be sold by the Illinois Central Railroad at varying times, rates and limits, including a ticket on sale daily, good to return until November 7, and including tickets having limit of twenty days, fifteen days and seven days, also tickets on Tuesday and Thursday of each week with limit of fifteen days. For full particulars as to which of the above applies from your nearest railroad station in connection with the Illinois Central Railroad, call on or address your nearest railroad ticket agent.

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W. M. U. Department.

MISS MARY P. HACKETT, Editor

SEPTEMBER.

JAPAN.—Wherefore glorify ye the Lord? In the isles of the sea. S. B. C. Mission opened, 1869; missionaries, 6; native assistants, 4; churches, 1; out-stations, 5; membership, 48; baptisms, 8; Sunday School scholars, 150. Contributions, \$48.

STUDY TOPICS.—Review history of Japan. Home life of the people. Characteristics of Shintoism and Buddhism. Probable political status of Japan in the East. Special obligations of Americans in Japan.

GIVE AS GOD HATH GIVEN.

It is thy purse that has not gold to give. To the sick, the poor, the sorrowing in Earth. Give them better, happier lives. Give from thy heart, love's wealth. Gold is not all that gives joy untold; Among the rich are hearts' afflictions for Water of Life.

Thou wilt find for love many a hungry soul; Then give in sweet charity love to all. That in their lives, and thine, a blessing may fall.

WILLIE MAIR PREWITT.

To Mothers.

"I beseech you, dear sisters, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God."

I urge every one of you, not to think of herself more highly than she ought. She that giveth, let her do it with simplicity; she that ruleth with diligence; she that showeth mercy with cheerfulness. Let love, be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one toward another. Mind not high things, but condescend to those of low estate. Not slothful in business, fervent in spirit, serving the Lord. Rejoicing in hope, patient in tribulation; continuing instant in prayer. Rejoice with them that do rejoice, and weep with them that weep. Be not overcome of evil, but overcome evil with good.

These collections I have made, dear Records, as a small address to mothers. You may note that they are taken from Rom. 12, our Sunday School lesson—not long since.

God bless THE RECORD.

Yours fraternally,

W. H. ROBERT.

Whittaker, Miss.

A Novel Free Art Exhibition

Is now being arranged by The Ladies' Home Journal for Church Societies, Ladies' Aid Societies, King's Daughters' Circles, Christian Endeavor Societies, Dorcas Guilds, and Literary and Woman's Clubs. This is an entirely new idea, by which any society, club or circle will be able to give a really magnificent art exhibition, free of charge, to raise money for church and charitable purposes, the magazine to furnish the materials. The novel idea will be fully presented in the October issue of The Ladies' Home Journal (Philadelphia, Pa.), and promises to become one of the most popular forms of entertainment in hundreds of homes and churches next winter.

A Japan Service.

Let us go with Prof. Griffin, who has told us so much about this wonderful land, one Sabbath to a Christian church service. Let us join one of the congregations of worshipping Christians in Japan, and worship with them. Imagine ourselves with the Church of Christ at Yokohama, a company of believers numbering over a hundred. We pass not through an avenue of stately trees in shady paths; we find not the building fronted with lavatories, huge bronze lanterns, cypress yards full of whirling dervishes, impudent beggars or noisy traffickers, as we would find in approaching a heathen temple, but a simple church edifice, the school room of an American Mission Home.

The natives take off, or rather step out of, their clogs, pattens, or sandals, leaving them at the door, and enter.

We are to have a sermon by a native pastor. He has a face of the finest Japanese type, open and benign. He has a gray beard, and is probably fifty years old. He wears the usual simple, flowing, picturesque garb of a Japanese gentleman.

An invocation opens the exercises, then a hymn translated from the English by a missionary. "Jesus loves me," "There is a Happy Land," "Rock of Ages," are great favorites, and are sung with a will. Japanese music is a torture to our ears, but singing is a powerful aid to the gospel in Japan, as it is in England and in our own country.

Then follows the reading of a chapter from one of the gospels, in Japanese. Prayer is then offered—earnest thanksgiving to Kant, fervent appeals for His presence and blessing, and that the gospel message to be spoken may be sanctified to all present; then for all the people of Japan, "my people, our people, brethren, our brethren and kinsmen according to the flesh, that they might be saved." Here the voice of the good man faints and breaks; tears roll down the uplifted face. Sobs, and fervent amens are heard in the audience, for almost all these people have friends and relatives who are still in heathenism, and hate the name of Christ.

The Japanese love their country and their people, and the burden of the daily, agonizing prayer of the native Christian, is, "that they might know Thee, the living and true God, and Jesus Christ whom Thou hast sent." Prayer is offered for the Mikado and the rulers, and that the Japanese people may be granted, and Japan be opened to the gospel.

After the prayer, and the singing of another hymn with harmonious enthusiasm, the pastor announces his text: "Jesus Christ is made unto us wisdom and righteousness, sanctification and redemption."

The preacher warms with his theme into pathos and ecstasy. His sentences blossom into illustrations. It is profound thought, wrought out of the depths of a Christian experience, and made luminous by intense conviction. The effect on the audience is powerful. The dark faces light up, the black eyes gleam with hope and joy. They have not followed a mere whim of their own, or the beck of a foreigner, in becoming Christians. Many, if not all, of them could sing in truth that hymn, "Jesus, I my cross have taken," which seems so absurd for us to sing, who sit in cushioned pews, leaving or

forsaking nothing for Christ, carrying most of our hopes and ambitions with us, while neither disaster, scorn, nor pain come of it.

To them the language of this hymn is not too strong. Among them are children cast out and disinherited by parents for believing in Christ. Some, daily listen to jeers and even abuse from their companions, who fully believe what "missionaries" of another sort tell them—"that in America and Europe, only ignorant and stupid people are Christians." In many a home in Japan, Christ has sent, not peace, but a sword.

"Folks Do Get Ideas in Their Heads."

The rain was beginning to fall out of an almost clear sky, as July rain sometimes will, and Mrs. Wright hastened from her summer-kitchen into the near-by clothes-yard, and began snatching her freshly starched cambrics, linens and muslins from the line.

Turning to reach for her basket, she espied a woman running from the berry pasture back of the hill, and shouted: "Come in and escape a drenching."

"I was making a try for the meetin'-house hess-sheds," panted the woman.

"It is fortunate that I saw you. Thank you," as the woman took a handful of the piled-up basket. "Now sit here on the veranda and cool off. I have a hot fire inside."

"You air ironin'?"

"A little, and baking bread while the dander is cooking for the harvests. My washing was out so early that the clothes are all dry, and though I might as well iron a few pieces."

"Who air your washin'?"

"I am a poor laundress and housekeeper, in general, after the manner of most farmers' wives."

"And you clean and take care of this big house?"

"Certainly."

"And ya have cows, too?"

"Oh, yes. I enjoy taking care of the mill and making butter."

"You have lots of flowers. I always look at the beds as I go along. I guess you don't have much to do with them."

"What, sometimes I feel some-thing in that way," said the poor woman, "and anyway I'm glad not to be so bad-off as Parson Shumway's wife."

"What, our minister's wife? What is wrong with her, and how do you happen to know about it?"

Mrs. Wright left her clothes basket, and, coming out upon the veranda, sank into a chair. "Wall, I do her washin'."

"I suppose you know she can't use her arms?"

"Wall, she told me, but she said I was not to ask her how she was, nor anything. The doctors call it a sympathetic tumor, or something, and they said folks mustn't talk about it. I supposed you knew, or I shouldn't have said nothin'."

"Oh, dear me," said Mrs. Wright, "and I have called her lazy and fretful because she didn't do this and that and the other. So you see, you are not the only one who gets ideas."

"It's jest this way," said the berry-picker, "everybody has their own life to live."

"Yes," said Mrs. Wright, "and Judge not, that ye be not judged, was written for you and me. You've taught me a lesson. I'm glad you came in."

"I'll glad you called me in," said the woman. "It will help me not to get ideas in my head about folks that I don't know nothin' about, and I shan't think again that work is the worst thing that can happen in the world, since I've found that you love to work."

And Mrs. Wright smiled, answering to a sudden impulse. "The sun has come out, but it is so wet you can't go on with your berry-picking; so, if you will stay to dinner, I will carry you home in my carriage."

"I declare," said the woman, "I've got a new idea about you, but she stayed."—Annie A. Preston, in Christian Work.

A Japanese Woman's Revenge.

"And ya have cows, too?"

"Oh, yes. I enjoy taking care of the mill and making butter."

"You have lots of flowers. I always look at the beds as I go along. I guess you don't have much to do with them."

"I give them what care they have after the beds are made, and I offer spend an hour in the vegetable garden. I love to be out."

"Wall, I never!" And soon, with a long, deep breath, "Folks do get ideas in their heads, don't they?"

"Sometimes, I to be sure, smiled Mrs. Wright, folding a dress skirt she had sprinkled. "What ideas have you been getting?"

"Wall, I's pose I might as well tell. I've seen you ridin' by so many times when I have been sweeter over my washin' and ironin' that I had got it into my head that you didn't do nothin' only drive around in that pretty little carriage."

"I drive to be sure, often on business for my husband; but I am, as you now see, a very busy woman."

"Yes, but I've said so often, 'I don't believe she does the fast-bested thing,' that I can't get over feeling astonished to see you driving all this work in just the same matter of course sort of way that you drive your horse."

"I love to work," said Mrs. Wright. "I enjoy having all those things to do, and I am

thankful to be able to do them."

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another of many proofs that the passions which thrill and torment the human soul, are as strong in this heathen land, as in those lands whose children boast that to them it is given to reach the heights of highest human joy, and to sound the depths of deepest human woe.

It was a happy thought of the counselors of the famous, Char-LEATRE, SCIENCE, PHILOSOPHY, ELOCUTION, PEDAGOGY AND LAW. Enlarged corps of instructors. Increased facilities to meet increased attendance. Splendid water system. Location unexcelled in healthfulness. All expenses very low. TUITION FREE to all students except in Law School. Men and women admitted. Send for Catalogue and Special Announcement for 1897-98.

The Secret of Success

It is the know-how of doing business. The successful merchant is he who understands the principles of commercial undertakings. The Queen City Business College prepares young men and women for actual business. There are no guess-work theories employed in the course of instruction provided. The pupil is drilled in the necessary things for the conducting of business interests. Not by the impractical guesswork, but by the practical illustrations to fit the rules expounded. Bookkeeping, Commercial Law, Stenography, Typewriting, Telegraphy—these are some of the things taught. Pupils may begin at any time. Instruction thorough, practical and to the point.

QUEEN CITY BUSINESS COLLEGE,

MERIDIAN, MISS.

WE WANT YOUR BUSINESS.

We Want to Sell You A PIANO OR ORGAN.

We don't disguise the fact that we are extremely anxious to do so. We don't feel independent; we want every one that can, to assist us in our legitimate effort will bring us, and we will work hard to please you, and we believe that we have a good chance to do so. Our prices cannot be equalled. We have solved the problem of how to make a saving in buying. This solution, if directly benefits you. We can save you money. We study how to please, and a cheerful welcome awaits you, whether you buy or not.

THE GRESSETT Music House,

2322 Front Street, MERIDIAN, MISS.

CATARH CAN NOT BE CURED

with local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & Co., Props., Toledo, Ohio.

Sold by druggists, price 75c.

Wanted—An Idea

Who can think of a new idea for a new product? We want an idea for a new product. Send us your idea. We will pay you \$100.00 for every idea that we use. Send us your idea. We will pay you \$100.00 for every idea that we use.

For the occasion of the Merchants and Manufacturers Free Street Fair and Trade Carnival, at Knoxville, Tenn., October 12th to 15th inclusive, the Southern Railway will sell tickets from points on its line to Knoxville and return, at rate of one fare for the round trip.

University of Mississippi

The session of 1897-98 opens September 10th. Courses in Literature, Science, Philosophy, Elocution, Pedagogy and Law. Enlarged corps of instructors. Increased facilities to meet increased attendance. Splendid water system. Location unexcelled in healthfulness. All expenses very low. TUITION FREE to all students except in Law School. Men and women admitted. Send for Catalogue and Special Announcement for 1897-98.

R. B. FULTON, Chancellor, University P. O. Miss.

New Crop TURNIP SEED.

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The death of Miss M. J. Baldwin, of Staunton, Va., while it removes a valued educational force from the field, will not interrupt the work of the institution to which she devoted so much time and thought. The trustees of the Mary Baldwin Seminary, at Staunton, and the executors of Miss Baldwin's estate announce that before her death the late principal matured her plans and contracts for the conduct of the school and she has bequeathed to it a large endowment, ample enough to assure its permanence and increased usefulness. No change in the high aims and advanced methods of the seminary courses for young women are possible and none have been thought desirable. The entire corps of teachers and employees will be retained, and the executive oversight will be vested in a committee of the trustees and Miss Baldwin's executors, consisting of Rev. G. W. Finley, D. D., Rev. A. M. Fraser, D. D., Judge Charles Grattan, Henry A. Walker, Henry D. Peck, Joseph A. Waddell and Alexander F. Robertson. When the Seminary re-opens on September 1, Miss Ella C. Weimar, the acting principal, will continue the duties she performed during the illness of Miss Baldwin.

Meeting of Yalobusha Association Postponed.

DEAR RECORD:—You will please announce through your paper that after consulting with the Coffeeville saints, on account of the rigid quarantine regulation prevailing at Coffeeville and surrounding country, it will be impossible for us to hold the next session of our association at the appointed time. I therefore announce to all whom it may concern, that the next session of the Yalobusha Association will be held with the Coffeeville church, on Thursday before the 2nd Sunday in November, 1897.

L. McCracken, Mod.

DEAR BRO. HACKETT:—Please announce through THE RECORD that the Liberty Baptist Association is put off one month. It will meet on Saturday, before the first Sunday in November, 1897, on account of the excitement of yellow fever.

JNO. M. CARMICHAEL, Clerk.
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Department of Agriculture,
Division of Statistics,
Washington, D. C., July 9, 1897.
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the toning up and refreshing that Paine's celery compound undoubtedly gives. Nothing could be more suicidal than for sickly men and women to shut their eyes to the great opportunities offered by Paine's celery compound. No remedy ever called for such rigorous testimonials and decided opinions from every class of men and women.

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